

60
75 Pam-misc. 1634

SLAVERY

AND THE

American Board of Commissioners

FOR

FOREIGN MISSIONS.

NEW YORK:

AMERICAN ANTI-SLAVERY SOCIETY, 138 NASSAU ST.

BOSTON: 21 CORNHILL,

1859.

THE [illegible] OF [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible text block containing multiple lines of faint, mostly illegible text]

The American Board of Commissioners

FOR

FOREIGN MISSIONS.

This Association, instituted in 1810 for the diffusion of the Gospel among foreign heathen nations, now consists of two hundred and five Corporate members, and more than ten thousand Honorary members. Its receipts from the religious public, having pretty steadily increased from the commencement, amounted last year to more than \$370,000.

From the year 1840 to the present time, the Board have been urged at almost every annual meeting, by various petitions and memorials, to withdraw the support and countenance which they were affording to slavery. Their utter indifference in regard to that subject before it was forced upon them from without, is shown by the facts that they not only then (as now) freely admitted slaveholders to their churches, as Christians, but that several of their *missionaries* in the Cherokee and Choctaw nations were *slaveholders*, and others extensively used the hired labor of slaves, paying therefor, not the laborer himself, but the pretended owner of the laborer, and thus participating in that system which defrauded the actual laborer of part of his wages. Moreover, they were

so far from discouraging slavery by church discipline, that Mr. Treat, one of the Secretaries of the Board, represented the increased number of slaves in the Cherokee and Choctaw nations, and the general preference there felt for investing money in this 'species of property,' as one of the results of 'the doctrines of the Gospel having exerted their appropriate influence.' [*Missionary Herald*, the official organ of the A. B. C. F. M., October 1848, p. 349.]

We propose now to show, by ample quotation from the language of the Cherokee and Choctaw missionaries, (as given in the Annual Reports of the Board,) and from the acquiescence of the Board in the continuance of the course of policy indicated in that language, that both these parties hold a pro-slavery (and thus an anti-Christian) position.

The missionaries favor slavery in a three-fold manner; first, by entirely abstaining from the rebuke of slavery, though an aggravated form of that wickedness is prosperous and flourishing in the very region where they pretend to exercise the function of ministers of the Gospel; next, by taking, and openly proclaiming that they will continue to take, the men who are stained with that wickedness into full membership in their churches; and, lastly, by appealing to the Christian Scriptures in justification of this course of policy, and claiming God's approval of it, thus perverting that very Christianity of which they pretend to be the ministers, and teaching another heathenism to the people whom they claim to have converted from heathenism. Here is their language:

Extracts from the letter of the Cherokee missiona-

ries on slavery, signed by Elizur Butler, *Moderator*, and S. A. Worcester, *Clerk*:—

‘In regard to the question of rejecting any person from the church *simply* because he is a *slaveholder*, we cannot for a moment hesitate. For (1) we regard it as *certain* that *the Apostles, who are our patterns, did receive slaveholders to the communion of the Church*; and we have not yet been able to perceive any such difference between their circumstances and ours as to justify us in departing from their practice in this respect. And (2) our general rule is to receive all to our communion who give evidence that they love the Lord Jesus Christ in sincerity; and we cannot doubt that *many slaveholders do give such evidence*.

‘Nor can we even make it a test of piety, or a condition of admission to the privileges of the Church, that a candidate *should express a determination not to live and die a slaveholder*.’—39th Annual Report, 1848, p. 93.

‘*Occasional exchanges of masters are so inseparable from the existence of slavery that the churches could not consistently receive slaveholders to their communion at all, and at the same time forbid all such exchanges*. We regard it, therefore, as IMPOSSIBLE TO EXERCISE DISCIPLINE FOR THE BUYING OR SELLING OF SLAVES, except in flagrant cases of manifest disregard to the welfare of the slave.’—p. 94.

‘In regard to the separation of parents and children, we must first remark, that it is one of those things which are not forbidden by any *express* INJUNCTION OF SCRIPTURE.’ * * * ‘It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinable offence.’—pp. 94, 95.

Extracts from the letter of the Choctaw missionaries on slavery, signed by C. KINGSBURY, ALFRED

WRIGHT, CYRUS BYINGTON, E. HOTCHKIN, C. C. COPELAND, DAVID BREED, Jr., H. K. COPELAND, and D. H. WINSHIP, with a signature of dissent from J. C. STRONG :—

‘We have endeavored as a mission to keep aloof from the abolition movement.’—p. 98.

‘We feel that the Bible contains all that we have need to know or teach. And we prefer to USE THE PLAIN LANGUAGE OF THE BIBLE, just as it is, UPON THE SUBJECT OF SLAVERY.’—p. 98.

‘We wish to touch briefly on the history of our connection with slavery. *We have been and are connected with it in two ways; by employing slaves as laborers, and by admitting them and their masters to the Church.*’—p. 98.

‘Several masters have given evidence of piety, and were received into the Church, BECAUSE THE APOSTLES HAVE SET US PLAIN EXAMPLES.’—p. 100.

‘As a civil relation, it [slavery] exists by virtue of the constitution and laws of the land. We are taught in the Bible our duties as citizens. It may be deemed our duty by some to adopt a train of measures which shall *aim in their object* directly to countervail the whole system, and in the end undermine the entire fabric which human legislation has framed in regard to slavery. *We do not feel that we are required to adopt such a course.* Nor do we regard this as our work.’—Ib.

‘As slavery, with various modifications, has for a long time had an existence *in the Church of God*, it is proper for us TO INQUIRE HOW THE SERVANTS OF THE LORD IN OLD TIME WERE TAUGHT BY HIM, AS WELL AS HOW THEY CONDUCTED IN REGARD TO IT.’—p. 101.

The Cherokee and Choctaw missionaries have held this ground, and acted upon it, ever since 1848, when

these letters were published. And yet the Board continue, to this day, to employ and support, to recommend and endorse them, as Christian missionaries, as ministers of the Gospel.

To approach more nearly to an adequate conception of the guilt of the American Board of Foreign Missions in this matter, we must bear in mind the following facts:—

1. The Cherokee and Choctaw Indians were slaveholders when the Board first established their missions there. The Board knew that they were sending their missionaries—that is, the men who were to execute *their* work, and to represent the character of *their* association, and also to represent Christianity—into the midst of slaveholders. They knew perfectly well that the question would come up, whether the religious system which those missionaries were to teach would favor slavery or oppose slavery. And yet they left them without a word of direction, or even of suggestion, as to how they should meet this momentous question. This does not justify, nor in the slightest degree extenuate, the pro-slavery course which the missionaries pursued; it was their imperative duty to make it clear to the ignorant and vicious people among whom they were laboring, that slaveholding was no more permitted by the Christian system than murder, theft, adultery or drunkenness; they had the whole matter in their own power from the beginning; if they kept these last-named vices out of the Church, why did they let slaveholding into it? If they let slaveholding in, why did they keep these out? They are as utterly inexcusable as a Hindoo missionary

would be who should expressly reserve to his converts the right of worshipping Juggernaut.

But equally inexcusable is the conduct of the Board, in not helping their missionaries to be faithful in this important matter by express instruction, warning and admonition, addressed to this very point. They knew not only that slaveholding was a prominent and easily besetting sin of the heathen people in question, but that, in neighboring regions, the Christian name also was prostituted to the allowance of it. It was their imperative duty to have fortified their missionaries beforehand against this danger ; to have lightened the odium which Christian faithfulness would assuredly have brought upon them, by express instructions and an absolute prohibition of complicity with slaveholding or toleration of it for one moment in their Church-communion. This was the Board's *first* violation of duty in this matter.

2. After the missionaries had entered into complicity with slavery by *holding* slaves, and *hiring* slaves, and *freely admitting slaveholders into their churches, without a word of protest against the system*, the Board still kept silence. They made no objection to either of these forms of sin. And the whole history of the transaction shows *why* they made no objection ! It was because they *felt* none ! It was because they were perfectly willing to see slavery taken under the protection of their churches, and to see the Christian name abused to the extent of becoming its bulwark ! They remained silent and indifferent, even after this wickedness had been exposed to the public gaze by the Abolitionists ; and it was not until the subsequent

echoing of this remonstrance by some of their own contributors, who had been converted by the Abolitionists, that they did any thing whatever in the premises. Their silence gave consent to the sin, so long as it was possible to remain silent.

3. Before the Board finally disposed of the proslavery letters of the Cherokee and Choctaw missionaries, and of the temporizing reply of Mr. Treat, *by leaving them all in the hands of that Prudential Committee of whom Mr. Treat had been the mouthpiece*, Rev. Dr. Blanchard, of Illinois, moved the following resolutions by way of amendment:—

‘Resolved, That this Board distinctly admits and affirms the principle, that slaveholding is a practice which is not to be allowed in the Christian Church.

‘Resolved, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discontinue the practice of hiring slaves of their owners to do the work of the missions; and, in the reception of members, to act on the principle laid down by Mr. Treat and the Prudential Committee, that slaveholding is *prima facie* evidence against the piety of the candidates applying for admission to the church.’

This amendment was unanimously rejected; but afterwards, in consideration of Dr. Blanchard’s consent to withdraw it, the rejection was reconsidered by a vote of forty to thirteen, and the following compromise ended the matter. Dr. Blanchard withdrew his resolutions, and the Board agreed that they might be entered on the records of the meeting.

4. When the Board were forced, by the increased number of remonstrances from their contributors, and

the prospective danger of withdrawal of contributions, to do *something* in regard to slavery, that something was manifestly directed to a removal of the reproach, and of the agitation consequent upon it, rather than of the sin. It was plain, alike from what the Board did then, and from what they had refrained from doing before, that they did not care for the oppression suffered by the slaves, nor for the sin of authenticating that oppression by the admission of its perpetrators to their churches. They wanted merely that which would serve to avert agitation, and to continue the contribution of cash to their coffers. They wanted, in relation to slavery, just what their dear brother William A. Hallock, Secretary of the Tract Society, wanted, in relation to the rejection, by that body, of Rev. Samuel Wolcott's tract, entitled, 'The Sin of Oppression'—namely, 'TO LET THE MATTER REST WITHOUT NOISE'! We say they *wanted* only this, because they *acted* as if they wanted nothing else. And this is what they did.

When it was no longer possible to keep silence without losing men and money, the Board changed its line of policy, and used pious talk instead of silent indifference as a shield against agitation. Their Prudential Committees, and their Special Committees, and their Special Agents, between the years 1844 and 1850 wrote voluminously (though by no means luminously) about slavery—'*about it, and about it.*' They specially avoided giving *instructions* or *directions* to their missionaries, but they made an immense amount of pious dissertation, exhortation and amplification, into which were infused all sorts of remon-

stances, queries, hints, suggestions and insinuations, which plainly meant—like the whispered stage ‘aside,’ the wink, or the nudge, which the double-dealer privately gives to one party, while the other side of his face presents a profound seriousness to the other parties concerned, and to the throng of spectators—*‘Can’t you get this confounded thing out of our way?’* They mixed these substantial and designed-to-be-effective ingredients of their communications (varied by fine shades of gradation from open remonstrance to wink-like suggestion) with an immense mass of plausible matter adapted to quiet the doubts of their own remonstrants and of the public. They wrote pages upon pages of indefinite pious phraseology, and as much more of pious phraseology particularly directed to the subject of slavery. They wrote against slavery very hard and severe things, indeed almost every thing that was bad, *except the decision that it was unfit for admission to the Christian Church.* They used again and again language which would have been quite sufficient for the utter condemnation of slavery, *if it had not gone side by side with the suggestion of excuses for that sin, and the express admission that the pro-slavery missionaries were, after all, to have their own way in the matter, and take as many slaveholders into their churches as they chose.*

There were, however, two classes of pro-slavery men who were dissatisfied with this double-barrelled arrangement of the Reports of the Board. The more ignorant and stupid of the slaveholding church-members of the South were not satisfied to have any alloy of anti-slavery talk mixed with the liberal al-

allowance of pro-slavery life and practice which the Board had conceded to them. They wanted their 'peculiar institution' praised as well as allowed, and they took umbrage at those pious generalities of the Board which spoke ill of slavery in the very act of allowing it. The complaints of these people, (who were so stupid as not to know, or so ungrateful as not to care, that the Board was doing the very utmost in its power for them,) enforced by the complaints of the missionaries themselves, brought out a new statement from the Board in 1849, defining its own position.

The missionaries also took umbrage, and not without reason, at the wounds that had thus been given them in the house of their friends. They knew that the Board, *which itself included slaveholders among its members*, had no intrinsic objection then, any more than formerly, to their admission of slaveholders to the mission churches; they knew that the pious talk against slavery in the Annual Reports was put there only 'for Buncombe,' and was brought out only by the pertinacious inquiries and remonstrances of a small minority of the contributors to its fund; and they very naturally felt aggrieved at the large amount of verbal *censure* of slavery which the Board had incorporated with its continued *allowance* of slavery. Therefore they also complained, and in the Annual Report for 1849, the Board published the following explanatory and deprecatory clauses in relation to the letter above mentioned, written (by direction of the Prudential Committee) by Rev. Selah B. Treat, one of the Corresponding Secretaries, to the Cherokee and

Choctaw missions, and published in the previous Annual Report, pp. 102—111. The *italics* are those of the Report.

‘The letter sent by Mr. Treat to the mission had not that authoritative character which some have attributed to it. It expressed *opinions*, then and still entertained by the Committee; but not in a form which made those opinions *decisions*, or *instructions*. The Committee have given no *instructions* to the missionaries in relation to slavery; they say expressly that they address their brethren ‘*with suggestions and arguments*.’ The distinction between suggestions, opinions and arguments, on the one hand, and decisions, rules and instructions on the other, though necessarily familiar to the conductors of missions, seems to have been overlooked by some who have written on this subject.’ p. 72.

* * * * *

‘This distinction is vital to the proper understanding of Mr. Treat’s letter to the Choctaw mission; and for want of attention to it, very erroneous constructions have been put upon that letter. With this practical distinction in view, moreover, it will be seen that the Committee and the Secretaries have done nothing inconsistent with the letter or spirit of the two fundamental principles recognized by the Board at Brooklyn; namely, that credible evidence of piety is the only thing to be required for admission into the Churches gathered among the heathen; and that missionaries and their Churches are the rightful and exclusive judges as to the sufficiency of this evidence.’
Ib.

* * * * *

‘Nor have the Committee preferred any ‘*charges*’ against the mission. On the contrary, they would repeat the sentiment in the letter of Mr. Treat, expressing their undiminished “confidence in the integrity and faithfulness of these servants of Christ.”’
Ib.

The first of these paragraphs is an admission, on the part of the Board, that the pious talk unfavorable to slavery in their Reports was *merely* talk, and not designed or expected to modify the action of the pro-slavery missionaries.

The second paragraph gives us the theory by which the Board undertake to justify their tolerance of slaveholders in the Mission Churches. They, the Board (they say), are not the persons to examine and decide upon the claims of candidates for membership in the Mission Churches! Oh! no, certainly not! 'The missionaries and their Churches are the rightful and exclusive judges' of that matter; and so, if a missionary and his Church, in a slaveholding country, mutually agree that slavery shall be supported by the sacraments of baptism and the Lord's Supper, the Board must acquiesce, however different may be their *opinion*! Say you so, gentlemen of the Board? Then answer us this question. If a missionary and his Church, in Hindostan, shall agree together to admit to church membership those who annually join in the Juggernaut procession, and claim it as a Christian right still to do so, will you *then* content yourself merely with the expression of an adverse *opinion*? Will you *then* refrain from giving *instructions*, while at the same time you continue the pecuniary support of such missionaries and such Churches? We have a right, and the public have a right, to look for a reply to these questions.

The third paragraph above quoted from the 40th Annual Report of the Board contains their full authentication of their pro-slavery missionaries among the Cherokees and Choctaws as *Christian* ministers.

These missionaries had shown as much complaisance in regard to the *suggested* 'opinions' of the Board as could reasonably be expected. They had, in an early stage of the controversy, yielded so far as to discontinue slaveholding in their own persons, and to abridge, at considerable sacrifice of personal convenience, the amount of their *hiring* of slave labor. But when it came to having their own peculiar battery of pious talk turned against themselves—when the very bulletins that contained the allowance of their slaveholding Churches were pieced out with whole pages of unpleasant reflections upon the character and influence of slavery—when the very men whom they *knew* to have approved the beginning and the continuance of their pro-slavery work now pointed disparaging 'opinions, suggestions and arguments' at them before the eyes of men—they could not bear it! Human nature could hardly be expected to bear it! So, upon the point that slavery, however bad it might be, was good enough to be received into their Churches, they made a firm stand, taking the ground (as we have shown by their own words, written in 1848, and quoted at the commencement of this article)—

1. That slaveholding was authorized by the New Testament.

2. That, therefore, they were fully determined not to make slaveholding a ground either for the expulsion of a church-member or the rejection of a candidate.

3. That they would not exercise discipline in the Church either against the general buying and selling of slaves, or the sale of children away from their parents.

4. That they would not adopt any train of measures which should even tend '*in the end*' to overthrow slavery.

The missionaries, we have said, planted themselves firmly upon this ground. But since the Board—while allowing them to retain this position, and to shelter slavery in the Church as thoroughly as they pleased—continued the practice of using pious *quasi* anti-slavery talk in their Annual Reports, six of the seven Choctaw missionaries, in November, 1855, sent in a letter of resignation. The Prudential Committee of the Board, having really no objection to the position and course of policy of the missionaries, desired them to recall their letter of resignation; and to this request the six missionaries replied, under date of Lenox, Choctaw Nation, Sept. 6th, 1856. The whole letter is given in the *New York Observer* of Dec. 2d, 1858. After rehearsing their pro-slavery ground, the six missionaries say:

'If, with the foregoing views—which are known by the people among whom we labor—the Prudential Committee should deem it wise to continue our support, we are willing to try to remain in their service. Accordingly, we have estimated our expenses for the ensuing year. If, on the other hand, the Committee should not think it best to retain us, we shall not expect them to grant us the estimates.'

The *Observer* gives the signatures to this document as follows—

C. KINGSBURY,
C. BYINGTON,
E. HOTCHKIN,

C. C. COPELAND,
O. P. STARK,
J. EDWARDS,

and it adds:

‘The Prudential Committee took the subject into consideration, and, *with this letter before them, made the usual appropriations.* The missionaries, being thus left at liberty to pursue their work in their own way, have continued to prosecute their labors with their usual success.’

The statement of this transaction in the succeeding Annual Report of the Board (for 1856) illustrates so perfectly the pious trickery of reservation, misrepresentation and insinuation with which these documents are made up, that we quote it in full from the 195th page :—

‘In the month of November, four brethren of this mission forwarded a letter to the Missionary House, expressing their wish to be released from their connection with the Board. The Prudential Committee, conceiving that these brethren had misapprehended the true state of the relations existing between them and the Board, directed an answer to this letter to be prepared and forwarded by the Secretary having charge of the correspondence with the Indian missions. A reply to this communication has recently been received, in which the missionaries intimated a willingness to continue their relations to the Board, awaiting the issues of further correspondence. Under these circumstances, the Committee have informed them that, upon receiving their estimates, which they propose forwarding, for the current year, the customary appropriations will be made. The Committee apprehend that a publication of the correspondence pending at the present time would be detrimental to the interests of the mission ; experience having shown that, while negotiations are in progress between the Committee and missionaries, a public discussion of the subject tends to hinder the parties from coming to a harmonious result.’

Thus, in the ingenious phraseology of this Report, the wish of the Board (like that of the Tract Society, and of the 'business men's prayer-meetings') to let the subject of slavery 'rest without noise,' is set forth as an apprehension that publicity would be 'detrimental to the interests of the mission'; the six missionaries whose names are signed to the letter published by the *Observer* are compressed into 'four brethren of this mission'; the threat of these 'brethren' that they would leave the Board, unless its *quasi* anti-slavery talk should be counterbalanced by a distinctly renewed license to their pro-slavery position, becomes, by this process of 'free translation,' a conception of the Prudential Committee that these brethren 'had misapprehended the true state of the relations existing between them and the Board'; and finally, that yielding of the Board to the missionaries' demand which closed the negotiation is felicitously veiled by the phrases—'the missionaries intimated a willingness to continue their relations to the Board,' and 'under these circumstances the Committee have informed them that the customary appropriations will be made.'

In the Annual Report for 1857, the very year after this renewed settlement of affairs upon a pro-slavery basis, the Committee say respecting these missions :

'We cannot too highly appreciate the perseverance, the *faithfulness*, and the cheerful and self-denying labors of our missionaries. The Committee see dangers threatening; but they are of such a nature as can be warded off *only by divine interposition*. THEY SEE NO CHANGE TO RECOMMEND, unless it be to suggest to our brethren the inquiry whether there may not be

more attention directed to the training up of natives for teachers and pastors.'

This is as if a Temperance Committee, being called to report on the state of the various eating-houses in this city, should gravely state that 'They see no change to recommend, unless to suggest the inquiry whether there may not be more attention directed to the training up of young men for bar-keepers'!

Lastly, in the 49th Annual Report, published near the close of 1858, the Board still allow the complicity of the missionaries with slavery to pass without either rebuke for the past or prohibition for the future. But the *manner* of allowing an undisturbed continuance to this pro-slavery position—the method by which they let the subject alone, in the very act of seeming to attend to it and regulate it—is so peculiar, and so illustrative of the *indirection* with which this whole matter of slavery has been managed by the Board, as to be worthy of careful scrutiny.

In the first place, the Report proper of the Prudential Committee (extending from p. 23 to p. 147 of the Annual Report of the Board) contains not one word about slavery, good, bad or indifferent, though it certifies, in general, the 'fidelity' of the missionaries, and gives a particular detail of efforts and successes in the cause of 'Temperance.' Moreover, the Resolutions introduced, (p. 18) in behalf of the Prudential Committee, by Rev. Dr. S. L. Pomroy, one of the Secretaries, contain not the slightest allusion to slavery.

The preceding portion of the Forty-Ninth Annual Report (pp. 3—22) is occupied by 'Minutes of the

Annual Meeting' of the Board, and on pages 16 and 17 we find the following report of a special committee, to whom had been referred that portion of the Report of the Prudential Committee which related to the Cherokee and Choctaw Indians :—

‘ The committee to whom was referred that part of the Annual Report entitled ‘ North American Indians, No. 1,’ have had the same under consideration, and respectfully report :

That the missions included in the document which was referred to this committee, are the mission to the Dakotas and those to the partially civilized nations in the Indian territory.

At Hartford, in 1854, the views of the Board were clearly and definitely expressed in regard to certain laws and acts of the Choctaw government, which were designed to restrain the liberty of the missionaries as teachers of God’s word. All the action of the Board since that date, and, so far as we are informed, the action of the Prudential Committee also, has been in conformity with the principles then put upon record. (a)

Your committee have reason to believe that the position of our missionaries among the Choctaws is one of much difficulty and peril. Among the various religious bodies in the States nearest to the Choctaw nation, there has been, as is well known, within the last twenty-five years, a lamentable defection from some of the first and most elementary ideas of Christian morality, insomuch that Christianity has been represented as the warrant for a system of slavery which offends the moral sense of the Christian world, and Christ has thereby been represented as the minister of sin. Our brethren among the Choctaws are in ecclesiastical relations with religious bodies in the adjoining States, the States from which the leading Choctaws are deriving their notions of civilization and of government. In those neighboring States, and

in the Choctaw nation, the missionaries are watched by the upholders of slavery, 'who are ready to seize upon the first opportunity of expelling them from the field in which they have so long been laboring. By the enemies of the Board and of the missionaries, our brethren are charged with what are called, in those regions, the dangerous doctrines of abolitionism. At the same time they are charged, in other quarters, with the guilt of silence in the presence of a great and hideous wickedness. (b)

It seems, to your committee, desirable that the Board should be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the missions in the Indian territory. Surely the time is not far distant, when the Choctaw and Cherokee Indians and half-breeds will stand in precisely the same relations to the missionary work with the white people of the adjacent States; and *when the churches there will be the subjects of home missionary more properly than of foreign missionary patronage.*' (c)

On the whole, your committee, with these suggestions, recommend that the Report of the Prudential Committee, as referred to them, be accepted and approved. (d)

The chairman of the special committee which made this Report was Rev. Dr. Leonard Bacon of New Haven. Since he had been active in complaints of the pro-slavery position of the American Tract Society, he seems to have thought it necessary to mention the subject of slavery here. To what purpose, and with how much effect, it is mentioned, a little examination will show.

The paragraph marked (a) seems (does it not?) to express satisfaction in the action of the Board at Hartford, in 1854. *What was that action?*

On turning to the Annual Report for 1854, we find a long special report, presented by Dr. Pomroy (pp. 25—32) containing not one word about slavery.

We find also (p. 24) the following resolution (reported by a committee of which Dr. Bacon was a member) adopted by the Board :

‘Resolved, That the Board acknowledge, with gratitude to God, the *wisdom and fidelity* with which, so far as appears from the documents submitted to them, the Prudential Committee are advising AND DIRECTING the missionaries among the Choctaws, in conformity with the principles asserted by them in their correspondence with those missions, reported to the Board in 1848.’

We find also, in the official ‘Remarks upon the Meeting,’ (p. 45) this statement respecting the *meaning* of the above resolution :—

‘The debate which grew out of the Report of the Choctaw mission, awakened a general and absorbing interest. The question was ultimately narrowed to a single point, namely, ‘Shall the general principles of the letter addressed by the Prudential Committee to the Choctaw mission, in 1848, receive the *express* sanction of the Board?’ It was admitted that these principles had received an *implied* sanction. In fact, there could have been no controversy on this point. A committee on this letter and other documents recommended to the meeting of 1848, ‘that the whole subject should be left for the present’ ‘in the hands of the Prudential Committee;’ which recommendation was adopted by the Board. Nor was this all. The Prudential Committee were all re-elected at that meeting; and they have been re-chosen annually, except in case of death or removal, from that time to

this. They have felt, therefore, that their views must be considered as having the *implied* sanction of the Board ; and they have acted accordingly.'

Both these documents, the Resolution and the Remarks, refer us back to the action of the Prudential Committee in 1848. To find out what these *mean*, therefore, and to find out what the Rev. Leonard Bacon means by his approval of the action of the Board at Hartford, in 1854, we must turn back to the Annual Report for 1848.

The Report for 1848 is the very one from which we have quoted at the commencement of this article, containing, 1. the letters of the Cherokee and Choctaw missionaries, declaring their settled determination still to admit slaveholders to their churches, and, 2. the temporizing reply of the Prudential Committee through Mr. Secretary Treat, respecting which a disclaimer (above inserted) was placed in the next Annual Report, saying that Mr. Treat's letter 'expressed *opinions, but not decisions or instructions*'—and that 'This distinction is *vital* to the proper understanding of Mr. Treat's letter.'

That course of policy, therefore, of the Board, which Dr. Bacon seems to approve in the paragraph marked (a), is a systematic allowance that their missionaries may receive slaveholders, as Christians, into their churches, pleading the Bible as their warrant for this most efficient support of slavery.

Dr. Bacon's paragraph marked (b) presents as an excuse for the missionaries that which is really an additional crime on their part—namely, the maintenance of fraternal ecclesiastical relations with the slavehold-

ing churches of Texas, Arkansas and Missouri. It further presents that dislike of the missionaries which is undoubtedly felt by the profane, intemperate and brutal propagandists of slavery in those States, as presumptive evidence that those missionaries hold a right position on the subject of slavery.

Thus far in his Report, Dr. Bacon has proposed to the Board no action whatever to check the fraternization of their missionaries and mission churches with slavery. He proposes none in the whole course of that document. But, (amazing as it may seem in a man who is reputed to be farther advanced towards anti-slavery than the great majority of the churches) in paragraph (c) he anticipates with pleasure, as the means of relieving the Board from the embarrassments and perplexities which a pro-slavery policy has brought upon it, the speedy application of these converted Cherokees and Choctaws for admission to the Union as a slave State, the success of which would, as a matter of course, transfer them from the Foreign Missionary to the Home Missionary department; and he closes, in paragraph (d), by recommending to the approval of the Board that Report of the Prudential Committee, which utterly ignores the subject of slavery.

Such is the position of the American Board of Commissioners for Foreign Missions. And such it has permanently been, from the commencement of its missions among the Cherokees and Choctaws, to the present moment.—C. K. W.

PAM.
MISC.

The New Testament Standpoint of Missions.

BY

Albert
REV. A. B. SIMPSON.

THE CHRISTIAN ALLIANCE PUB CO.
692 EIGHTH AVENUE,
NEW YORK.

THE NEW TESTAMENT STANDPOINT OF MISSIONS.

BY THE EDITOR.

“Show the house to the house of Israel, and let them measure the pattern, and if they be ashamed of all that they have done, show them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof.”
Ezekiel xliii: 10, 11.

THIS was God's command respecting the temple which is yet to rise from the wreck of ages on Mount Moriah once more. Its deepest significance, however, is to be found in the spiritual temple of which that was but a type, that great house of God's building which consists of ransomed souls, and is built on the foundation of Christ Himself.

This house has a divine pattern, just as the tabernacle of old was to be constructed

strictly according to the pattern that was shown to Moses on the Mount, so the church of Christ has a divine plan, and should be in every particular constructed accordingly. The failure to do this has been the cause of all the apostacies, declensions and mistakes of the past eighteen centuries, and is the reason to-day that the heathen world is lying in darkness and crying to God against the unfaithfulness of His people.

Let us look a little at this plan as Christ Himself has unfolded it, especially with reference to the evangelization of the world.

1. The first step in the work of the world's evangelization is to look intelligently at the field. And so the Master says to us, John iv: 35, "Lift up your eyes and look on the fields, for they are white already to harvest."

An intelligent conception of the needs of the world is the foundation of all true

Christian work; but how little Christians, as a rule, know or even think about the great outlying world. How many even in this congregation could give an intelligent account of the needs of India, Africa or China! Our own little family circle or our church society absorbs our interest and is more to us than the millions who are perishing abroad. Our eyes are so limited that we cannot see beyond the bounds of our own denomination, and millions and millions of dollars are being wasted in multiplying churches, simply because we feel that we should spread our particular sect, when whole nations are without even a single voice to proclaim the story of Christ and His salvation.

Lift up your eyes, beloved, upon the 300,000,000 of China, the 285,000,000 of India, the 250,000,000 of Africa, the 40,000,000 of Japan, all in heathen darkness. Lift up your eyes upon the 80,000 ministers of the gospel in America, and the

more than 1,000,000 of Christian workers for 60,000,000 of people, and then think of one missionary for every 400,000 heathen, and ask if this is right, if this is God's plan for His house.

And then, the need is an immediate one. Say not, "There are yet four months, and then cometh harvest." The present generation must save the present generation. A celebrated missionary said here, the other day, that it would take three or four generations to reach the people of Africa, and it could only be done through the children. Our business is with the present generation. A thousand million souls must be saved within twenty-five years, or they never can be saved.

The fields are white, the doors are open, the needs are urgent. Let us understand them. Let us study missionary geography under the burning light of the Holy Ghost, and God will so write on our

hearts the names of these peoples, and tribes and tongues, that we cannot rest until we have gone to them with the message of salvation.

2. The second step in the evangelization of the world is prayer. Luke x: 2, "Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

If we look out on the fields, the most ardent and hopeful heart comes back from the vision utterly discouraged, as we look at the need and the apparent resources. A view of the heathen field, and the results even of one hundred years of missions, while it has many gleams of encouragement, is, upon the whole, heart-breaking. Two millions of souls have been saved from heathenism, but two hundred millions more of heathen

are to be found in the world to-day than a century ago.

As we look at the story of the early century, it seems so different. In a single generation Paul and his associates had planted the gospel successfully in almost every land. How is this? The answer is very simple. The Almighty God was in their work; there was no machinery, there were no societies, no great missionary offerings nor boards, no railroads, steamboats, telegraphs; and yet God made everything tell, and in a single missionary tour Paul was able to plant the gospel in the whole of Greece, and lay the foundations of mighty churches for the coming centuries.

We have seen a few touches in our own time of God's mighty power in the mission field. The story of Madagascar, the story of Titus Coan in the Sandwich Islands, the story of Celebes and Figi, the story of Arnot in Africa, and Paton in

the New Hebrides, are apostolic in their marvelous power and glory. They are types of what God would do and can do if we will let Him.

How is it to come about? By a ministry of prayer. The world is to be evangelized by the church on her knees. God is to take this work in hand, and we are to recognize Him in it, and, when His supernatural touch is fully realized, nations will be born in a day.

Beloved, let us pray, and let all our missionary work be divine.

3. The third stage of the New Testament plan of missions was the sending out of the twelve and the seventy. The sending of the twelve was separate and can scarcely be called a precedent; but the sending of the seventy was undoubtedly meant to be a pattern of the work and the workers of the coming centuries, because, as He sent them, He commanded them to pray that others likewise should

be sent forth, and they were, therefore, but the pioneers of the mighty army who were to succeed them in the coming ages. It is very beautiful to notice that they were to precede Him. They were to go to every city whither He Himself should come. And so we in our missionary work, but go before Him, and He will follow us and follow up our work, and in a little while He will come in person. We are the pioneers of the Lord's coming.

These early missionaries were to be self-denying and simple in their lives. They were patterns of all true missionaries. They were not to carry any needless baggage nor look for earthly luxuries and comforts. They were light infantry intended to rapidly itinerate and cover the land with the message of His coming.

Oh, that all our missionaries were like them! They were to go two and two, and the Lord still sends His disciples in company; and they were to go armed

with the power to tread on serpents and scorpions, and on all the power of the enemy ; and yet to count this much less than the fact that their names were written in heaven.

4. The next step is the great public commission which He gave after His resurrection, "Go ye and disciple all nations," Matt. xxviii: 19.

This was His great manifesto as a king. He was about to ascend to His throne and He proclaimed as He did so, that "All power was given to Him both in heaven and in earth." And, therefore, He sends forth His ambassadors to the nations of the earth to call them to His kingdom, and to carry to them His commands, and teach them to observe these commands until the end. The promise with which He accompanies it means more than His personal presence in the hearts of His people. It is the promise of His providential presence in a special

sense and manner as the one to whom all power is given in heaven and in earth. It is a presence which carries with it all the omnipotence of the Godhead, and it is a promise that none can claim in its fullness unless they are obeying the command that precedes it.

This great commission has never yet been fully realized. It contemplates a world-wide evangelization so glorious and complete that no nation, nor tribe, nor tongue shall be overlooked. It calls us, especially, to look at the nations rather than the individuals of the race, and to see that the unevangelized peoples are the first objects of our care, and never to rest until this glorious gospel shall have been proclaimed in every tongue spoken by man, and from every nation there shall be some representatives to herald the coming of the Son of Man.

5. The personal commission. Mark xvi: 15, 16, "Go ye into all the world, and

preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." This is His commission to each individual to go to individuals. The former is a commission to nations, but this is to persons. Every member of the human family is to receive an offer of salvation and every one has an equal right to know the way of life. This is not a commission to the Church, but to each one of us. You have as much right to go in obedience to this as I. The world will never be evangelized until every individual Christian recognizes his personal call. Each of us has been called already, and we must give some answer ; and if we cannot go personally, we must see that some one goes to represent us as far as it lies in us.

This is the most solemn and searching word on the subject of missions in the Bible. It will meet each one of us on

the judgment day laden with the blood of souls.

Brother ! sister ! as you read this page it speaks to you, and neither I nor any church on earth can absolve you from this eternal obligation nor excuse you from your duty. When God thus calls a man he is bound to go, and if all the Boards on earth refuse him, God will open some way for him.

6. The divine order of the gospel message. Luke xiv: 16 to 24. The parable of the great supper is Christ's plan for the evangelization of the world. The first invited guests represent the ordinary hearers of the gospel. God sends the message to them, but they are too busy with the world and their pleasures to go.

Then the second call is given : " Go out into the streets and lanes of the city." This is to the neglected at home. This is the work of rescue missions and home missions ; it is extremely important, but

it is not all. There is a third call : "Go out into the hedges, highways, to the outcasts, to the people beyond the pale of the church, to the heathen and the lost," and this is what we are seeking to do. God requires no man to spend all his life in reiterating the gospel to the people that will not receive it. He gives every one a chance; then He would have us pass on. The mistake of the Church has been that she has sat down to convert the whole Church and the whole country, and it is neglecting the great outlying masses that have never had the chance to hear the gospel.

7. The enduement of power for missionary work. Acts i: 8. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The mighty undertaking which the

Master was committing to their hands was beyond the power of man, and therefore He provided for them the infinite resources of the Holy Ghost. He was to convince the world of sin, of righteousness, and of judgment, and so He did accompany them in their ministry with stupendous power and astonishing results. One sermon on the day of Pentecost brought thousands to conviction. In a single missionary journey the Apostle Paul established Christianity through the province of Asia Minor, and in another tour the great and civilized communities of Greece were led to accept the truth, and powerful churches established in all their leading cities. He tells us how in Thessalonica the truth was proclaimed with the Holy Ghost sent down from heaven, and multitudes turned from idols to serve the living and true God and wait for His Son from heaven. Hearts of men were stirred and persuaded. Even in

Corinth he reminds them how his word was not of excellent speech and man's wisdom, but in demonstration of spirit and of power.

This same mighty power is as necessary to day in the perfection of ecclesiastical machinery. We are in danger of forgetting it. Modern schools, medical missions, industrial teaching, and a thousand other things can never take the place of the baptism of the Holy Ghost, and the fullness of this power will never be known except in connection with the world's evangelization. It is for this that Christ especially promised it. As we seek it, that we may be witness unto Him, we may claim it without limitation, and the more wide our witness bearing, the more glorious the power will be. A mighty baptism of the Holy Ghost on all the machinery on the mission field could bring the world's evangelization in a few years.

In the vision of the prophet, there lay a mighty army in the plain that had just been clothed with flesh and skin and had the forms of men, but they were dead. Suddenly there came a call, "Come forth, oh, breath, from the four winds and breathe upon these slain that they may live," and lo ! as the rushing wind swept from every side and thrilled those passive forms with life, they sprang to their feet and stood in ranks, an exceeding great army. So to day, seven or eight thousand men and women have already stepped out in front of the armies of the living God, and are holding the outposts around the globe, while back of them lie millions and millions not more than half alive, languidly going through the forms of battle.

Oh, for the trump of God to wake the dead ! Oh, for the breath of power to rouse the mighty host ! Oh, for a thousand missionaries in every land, all alive with the Holy Ghost ! From the workers

the field, from the native converts, from all the little bands pressed and depressed with the weight of Satan's power that fills the very air and paralyzes their spiritual energies, there comes this one cry above all others, "Pray for us that we may be filled with the Holy Ghost." Let us pray for them, and let us impart it to them from overflowing hearts. Let the mighty baptism of a missionary Pentecost begin at home and sweep in waves of fire till it girdle the earth with the mighty evangel, and roll on to meet the armies of the Advent.

8. The special and supernatural signs which the Lord has promised shall follow the preaching of the gospel. Mark xvi: 17. "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands

on the sick, and they shall recover. And they went forth everywhere and preached the gospel, the Lord working with them and confirming the word with signs following."

This is something that is included in the promise of Acts i : 8, and yet is a distinct part of it. We may have the baptism of the Holy Ghost without the special signs of power promised in this passage. These are given to a particular class, namely, "Those that believe." Dr. Young translates the passage, "Them that believe these things." It is not merely believing the gospel, but believing for the especial promises and signs. We get just what we believe for. Consequently, since the church has lost her faith in a great measure in the supernatural signs and workings of the Holy Ghost, she has lost the signs also, and the result is that she is compelled to produce conviction upon the minds of the heathen

very largely by purely rational and moral considerations and influences, and the direct appeal to the supernatural power of God, which the apostles ever made, is rarely witnessed.

The need, however, for these supernatural evidences among the heathen is as great as ever. The Brahmins of India can reason as wide as we. The intellects of China are as profound as ours; the literature of heathen nations is full of subtility and sophistry that can match all our arguments; but in the touch of God there is something that man cannot answer nor explain away. God has been pleased to give these signs in the work at home in these last days. He has shown His supernatural power in the healing of disease and in marvelous answers to prayer, and He is just as willing to do the same things in the sight of the heathen, if we will but believe for these things.

We are not to go abroad to preach the

signs, nor to begin with the signs, nor to produce the signs ourselves ; our business is not to work miracles and wait until we can before telling the story of Jesus. Our work is to tell the simple story of His life and death and His resurrection, and to preach the gospel in its purity ; but to do it expecting the Lord to prove the reality of His power, and to give the signs which He has promised.

Now, in order to do this, there must not only be faith on the part of the isolated missionary, but there must be supporting faith on the part of those who send him. There must be the united expectancy of the missionary abroad and the church at home, reaching across and around the world, and touching heaven with a chain of believing prayer. We must more and more recognize this if we expect our missionaries to be armed with a special supernatural power, and our work abroad to have the very same feat-

ures as the work at home. Too little have we recognized this in our Missionary Alliance, but as we do so more and more, God will meet our expectation, and even the perils of dangerous climates and the difficulties that confront our work will become occasions for yet greater victories for the name of Jesus, and mightier displays of the divine omnipotence.

Beloved, God is calling us in these last days to be the instruments and channels through whom He can speak to the nations, and when we are prepared to understand Him and answer His call, a very few of us will be mightier than millions. God used a Daniel in Babylon, Nehemiah in Jerusalem, and Esther in Persia, through simple divine faith in Him, to accomplish more for His glory with great nations and empires than the whole kingdom of Judea had been able to accomplish in many centuries. There are dangers of excess and fanaticism, we

admit, and by these the enemy will try to destroy that which is true and prejudice that which is genuine ; but there is the middle ground of supernatural reality and power, where we may safely stand, as far on one side from the excesses of Irvingism as it is on the other from the coldness of unbelief. We cannot expect the power of God to be manifested at the will and caprice of men as a mere wonder-working power ; but where the conditions are properly met in a simple, holy and humble faith, God will not disappoint His trusting children, and will prove, as ever in the past, that "Jesus Christ is the same yesterday, to-day and forever."

9. The home preparation. In the story of the Acts of the Apostles we have a very instructive illustration of the necessity of the thorough preparation of the home field for the work abroad.

God did not immediately begin foreign missions in the first days of the Apostolic

Church, because the church itself was not ready. It would not have been possible to start a crusade for the world from Jerusalem—that church was too conservative and cold. God had to start a new centre. Therefore the church in Antioch was raised up.

It was a mixed community—Jews and Gentiles and all social classes. There were some there who belonged to the court of Herod; there was the scholarly Saul of Tarsus; there was the good brother Barnaby, a business man; there was poor Simeon, a black man. It was a cosmopolitan company. It was not formed by ecclesiastical hands. It had just grown up spontaneously and providentially by a few simple words that these men had spoken one to another about this wonderful gospel. There was a freedom, simplicity, largeness and freshness about this church in Antioch that brought it into touch with the great outlying world,

and it was from this centre that God sent forth the great missionary movement, from which our own evangelization has come, and which to-day is broadening into the evangelization of the whole world.

All this has its parallel in the church of to-day. It is not possible through a cold, conservative ecclesiasticism to develop a true missionary movement. The work at home will always be reproduced abroad. Therefore, in these last days, God has been raising up in the home field, not a new sect, but a new spiritual movement in all the churches; a sort of church within a church. A spiritual company bound together by invisible cords and touching hearts and hands in the Holy Ghost. And from these consecrated circles He is calling out a new missionary movement. From them are coming men and women filled with the Holy Ghost to give their lives to the work, and from them are coming, through

special self-sacrifice and consecrated business, large and wondrous offerings, that have awakened the attention of all Christians.

People ask us how it is that money can be so easily obtained and in such large sums. Back of it lies a deep, spiritual cause, a work of many years, a glorious movement which has been deepening the life and love of God in Christian hearts, and preparing them to feel that no gift nor sacrifice was worthy for a moment to be compared with the blessing that they had received. It would be impossible to go to an ordinary congregation of even wealthy people and obtain any such offerings unless they had been previously prepared by the Holy Spirit. It is because these people have given themselves and all they have to the Lord, and have found in Him a life and joy which nothing could recompense, and they are glad to give all they possess to send

abroad the gospel and share this blessedness with other hearts. And such a spiritual movement will always produce its counterpart in the foreign field. The work that grows out of such lives, will be a living, supernatural, aggressive and whole-hearted work.

We do not for a moment suggest any invidious comparisons, we recognize the piety and devotedness of the missionaries on the field, but we do say that those that have come from warm and loving churches, and that are supported in the spirit of self-denial, and upheld by believing prayer in the churches at home, will be the highest type of missionaries abroad.

And so, let us not be slothful nor negligent of the work in our midst. Even while laboring for the evangelization of the world, let us consider one another to provoke to love and to good works, and as the tides deepen here they will overflow on every distant shore.

10. The spirit of New Testament Missions is an aggressive one, ever reaching out to regions beyond. 2 Cor. x: 16, "To preach the gospel in the regions beyond and not to build on another man's foundation," this was the spirit of Paul's ministry. Ever reaching out to unoccupied fields, and never satisfied while there was still another land or tribe that had not received the gospel.

After eighteen centuries there are still boundless fields in the regions beyond for us to reach out to. Of the world's 3,000 languages, 2,700 at least yet remain in which the gospel has not been preached, and the Bible has not been translated. We have already spoken of the nations and peoples that have never heard of Jesus.

Oh, surely every true and noble heart must understand the aspiration of the great apostle, and long to break away from the old trodden paths where so

many others are competing for a place, and where there are few that have not some chance of knowing the story of salvation, and claiming whole tribes and nations for our inheritance and our spiritual offspring. There are hundreds competing for the one jewel that you are striving for at home, and when you grasp it you will have to share it with others. There are treasures in dark mines abroad that none can claim with you, but which you and your precious Lord may share together through the ages of glory, as a recompense of your labors.

William Carey might have been the pastor of a little English village, but now he is the apostle of India. Judson might have had a very prominent church in New England, but he is the father of the Karens of Burmah.

Oh, let us realize the honors and opportunities of our life, and despise the sacrifices

and the trials through which they must be won.

11. The standpoint of Christian missions. Acts xvi: 16, 17. "God at the first did visit the Gentiles to take out of them a people for His name." After this, He says, "I will return and build again the tabernacle of David that has fallen down; restoring the ruins that the residue of men may seek after the Lord, and all the Gentiles on whom my name is called, saith the Lord that doeth all these things."

Here we have three distinct stages. First, God visits the Gentiles to take out of them a people to his name. This is what He is doing in the missionary work of to-day. Second, after this, He returns to restore Israel and build again the tabernacle of His ancient people. This is His second coming for which we are looking and waiting. And then, thirdly, after His coming, the residue of men and all the Gentiles will seek and

find Him, and in the millennial ages the knowledge of the Lord will cover the earth as the waters cover the sea.

This is all very simple and plain. This is the divine order up to which we are working. God is simply visiting the Gentiles to-day. It is a passing call. It is a selection of those who are willing to come. It is a spiritual preparation for His advent. He is gathering an escort which, in every tongue that man has spoken, shall be able to herald the coming King, and stand in glorious ranks around His millennial throne, as the first fruits of the nations.

This is our mighty calling, to find a bride for Him ; to gather a people for Him ; to invite one and two and three here and there to meet Him. Let us not be surprised if multitudes refuse to come, they are doing it at home, they will do it in the lines abroad, but let us be content if we find His sheep ; if we gather His

people. Yes, if we even invite them. What an infinite encouragement this gives to missionary work! We are not depressed if the world refuses to accept its Lord. It has always done so, it will do so till He comes, and seed will still be scattered in every field and furrow, and much of it will be choked with thorns, and plucked up by birds of the air or withered by the stony places; but some will bear fruit and His expectation will not be disappointed.

12. Finally, the end. Matt. xxiv : 14, "This gospel of the kingdom must be preached in all the world for a witness unto all nations and then shall the end come."

This is the consummation of the last point. We are preaching the gospel not for the conversion of the world, but for a witness unto all nations, and when we shall have accomplished this, He will come. He has given to us the key to the

future. He has put in our hands the secret of ages. God's great chronometer does not measure time by days and years, but by preparations and conditions, and the hour of the Marriage of the Lamb may be fixed by the bride.

Oh ! how this should stir and thrill our hearts with holy energy and aspiration ! I cannot understand how any man or woman can believe in the Lord's coming and not be a missionary, or at least committed to the work of missions with every power of his being. There is no mockery more sad and inconsistent than that of believing and speaking of the Blessed Hope with folded hands and selfish heart.

No man can rightly believe in the coming of Jesus without expending all the strength of his being in preparing for it by sending the gospel to all nations. God is summoning those who hold this hope to-day to a great missionary crusade, and there are enough of these to make it

effectual before the close of the generation, perhaps before the end of the century.

The Master's coming draweth near,
The Son of Man will soon be here,
His kingdom is at hand.
But ere that glorious day can be,
This gospel of the kingdom we
Must preach in every land.

Oh, let us then His coming haste !
Oh, let us end this awful waste
Of souls that never die!
A thousand millions still are lost,
A Saviour's blood has paid the cost.
Oh, hear their dying cry!



